[P. 49a] Paleuyam. Tubatulabal US22

Y 756 would place a rattlesnake around her neck when she cried; the snake rattled and she ceased crying.

Y [752] Rattlesnake (te'ed) was her father's lineage totem. He cured people who had been struck by a rattlesnake by rubbing earth from a gopher's mound into the wound. He could prevent persons from being bitten, but M.A. does not know how he accomplished this. She stated with great positiveness that he never danced, participated in any ritual, or indulged in "snake-handling." (It is doubtful that the Snake Ritual was indigenous to the Southern Valley culture. See below.) He did no other curing.

M.A. herself, with Rattlesnake as her totem, had some special association with the snakes. When she was a little girl, her mother's cousin, Solo'pono (a snake-handler), had a rattlesnake which he could not control. M.A. was called, and the child passed her hand around in the air above it; immediately it coiled and quietened. Then Solopono put it in a bottleneck basket and took it to a Rattlesnake Ritual.

Y ● [145] When white hairs first appeared on M.A.'s head, she dreamed Rattlesnake came to her and said that "she was going to be like him with white spots on her head." (M.A.'s hair is all grey-white now.)

Y 756 787 Of supernatural power M.A. could or would not speak fluently: all her information was personalized. She did not "pay attention" to her dreams until after she was married. Then she swam three times during the night for three nights in succession. She was successful in her quest and "used her dreams to help her children"; but the nature of her power is not revealed. When she gambles, she eats only tobacco.

Y [828] A dream is one's heart traveling around at night. Once long ago when M.A. was out at night she met a spirit, but she "knew what it was and was not afraid." (It was impossible to discover whether this "out at night" was an actuality or dreamed.)

T Y 756 754 The most powerful curing doctor, but a bad one, was Wati'sti, according to M.A. She says he was a Bankalachi. He sent pains to people; by this means he killed women who resisted him. Other doctors tried to cure his victims but this was futile. He killed Wu'ni, the last Yaudanchi tiya, whose relatives avenged his death by killing Watisti.[113]

Y 787 791 A rain shaman from Tejon, Hopo''no, was renowned for his abilities, but M.A. never knew him to control the weather for pay. She related the following.

When M.A. was a young girl, Hopo'no was at Tule. He gambled at night with several others

[113] See F.N.'s account of this in Gayton, Yokuts-Mono Chiefs and Shamans, 398.